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Obeah or Fetish Worship in the West Indies.

It appears to me that it is not a worship of natural objects, but simply a system of idolatry, carried on by a sorcerer class. The negro does not regard as divine (and therefore as fetish or Obeah) any object which excites his imagination; any thing peculiarly beautiful, noble or powerful; any thing even, which causes curiosity or fear. In fact, a fetish is no natural object at all; it is a spirit. That spirit belongs to the Obeah or fetish-master; and he puts it, by magic ceremonies, into any object which he chooses. Thus any thing may become Obeah, as far as I have ascertained. In a case which happened very lately, an Obeah-man came into the country, and put the Obeah into a fresh monkey's jaw-bone, and made the people offer to it fowls and chickens, which of course he himself ate. Such is Obeah now; and such it was, as may be seen by De Bry's plates, when the Portuguese first met with it on the African coast four hundred years ago.

As a fact, Obeah is rather to be ranked, it seems to me, with those ancient Eastern mysteries, at once magical and profligate, which troubled society and morals in later Rome, when

"In Tiberim defluxit Orontes."

so, we shall not be surprised to find that a very important—indeed, the most practically important element of Obeah is poisoning. This habit of poisoning has not (as one might well suppose) sprung up among the slaves desirous of revenge against their white masters. It has been imported, like the rest of the system, from Africa. Travellers of late have told enough—and too much for our comfort of mind—of that prevailing dread of poison, as well as of magic, which urges the African negroes to deeds of horrible cruelty; and the fact that these African negroes, up to the very latest importations, are the special practisers of Obeah, is notorious through the West Indies. The existence of this trick of poisoning is denied often enough. Sometimes Europeans, willing to believe the best of their fellow-men—and who shall blame them?—simply disbelieve it because it is unpleasant to believe; sometimes, again, white West Indians will deny it, and the existence of Obeah is denied, simply because they believe in it a

little too much, and are afraid of the negroes knowing that they believe in it. Not two generations ago there might be found, up and down the islands, respectable white men and women who had the same half-belief in the powers of an Obeah-man as our own ancestors, especially in the Highlands and in Devonshire, had in those of witches; while as to poisoning, it was, in some islands, a matter on which the less said the safer. It was but a few years ago that in a West Indian city an old and faithful free servant, in a family well known to me, astonished her master, on her death-bed by a voluntary confession of more than a dozen murders.

"You remember such and such a party, when every one was ill? Well, I put something in the soup."

As another instance: a woman who died respectable, a Christian and a communicant, told this to her clergyman: She had lived from youth, for many years, happily and faithfully with a white gentleman who considered her as his wife. She saw him pine away and die from slow poison, administered, she knew, by another woman whom he had wronged. But she dared not speak. She had not courage enough to be poisoned herself likewise.

It is easy to conceive the terrorism, and the exactions in the shape of fowls, plantains, rum, and so forth, which are at the command of an Obeah practitioner, who is believed by the negro to be invulnerable himself, while he is both able and willing to destroy them. Nothing but the strong arm of English law can put down the sorcerer, and that seldom enough, owing to the poor folks' dread of giving evidence. Thus a woman, Madame Phyllis by name, ruled in a certain forest-hamlet of Trinidad. Her murders (or supposed murders) were notorious, but no evidence could be obtained; Madame Phyllis dealt in poisons, charms, and philters, and waxed fat on her trade for many a year. The first shock her reputation received was from a friend of mine, who, in his government duty, planned out a road which ran somewhat nearer her dwelling than was pleasant or safe for her privacy. She came out denouncing, threatening. The colored workmen dared not proceed. My friend persevered coolly; and madame, finding that the government official considered himself Obeah-proof, tried to bribe him off, with the foolish cunning of a savage, with a present of—bottled beer. To the horror of his workmen, he accepted—for the day was hot, as usual—a single bottle, and drank it there and then. The negroes looked—like the honest Maltese at St. Paul—"when he should have swollen, or fallen down dead suddenly;" but nothing happened; and they went on with their work, secure under a leader whom even Madame Phyllis dared not poison. But he ran a great risk, and knew it. "I took care," said he, "to see that the cork had not been drawn and put back again, and then to draw it myself."

At last Madame Phyllis's cup was full, and she fell into the snare which she had set for others; for a certain colored policeman went off to her one night, and having poured out his love-lorn heart, and the agonies which he endured from the cruelty of a neighboring fair, he begged for, got, and paid for a philter to win her affections; on which he carried the philter to the magistrate, laid his information, and Madame Phyllis and her male accomplice was sent to jail as rogues and impostors.

Her colored victims looked on aghast at the audacity of English lawyers. But when they found that madame was actually going to prison, they rose—just as if they had been French Republicans—deposed their despot after she had been taken prisoner, sacked her majestic castle, and leveled it with the ground. Whether they did or did not find skeletons of children buried under the floor, or what they found at all, I could not discover, and should be very careful how I believed any statement about the matter. But what they wanted specially to find was the skeleton of a certain rival Obeah-man, who having, some years before, rashly challenged madame to a trial of skill, had gone to visit her one night, and never left her cottage again.

The chief centre of this detestable system is St. Vincent, where—so I was told by one who knows that island well—some sort of secret college, or school of the prophets diabolic, exists. Its emissaries spread over the islands, fattening themselves at the expense of their dupes, and exercising no small political authority, which has been ere now, and may be again, dangerous to society. In Jamaica, I was assured by a nonconformist missionary who had long lived there, Obeah is by no means on the decrease; and in Hayti it is probably on the increase.

The same missionary told me that in Sierra Leone, also, Obeah and poisoning go hand in hand. Arriving home one night, he said, with two friends, he heard hideous screams from the house of a Portuguese negro, a known Obeah-man. Fearing that murder was being done, they burst open the door, and found that he had tied up his wife hand and foot, and was flogging her horribly. They cut the poor creature down, and placed her in safety.

A day or two after, the missionary's servant came in at sunrise with a mysterious air.

"You no go out just now, massa."

There was something in the road, but what he would not tell. My friend went out, of course, in spite of the faithful fellow's entreaties, and found, as he expected, a bottle containing the usual charms, and round it—sight of horror to all negroes of the old school—three white cocks' heads—an old remnant, it is said, of a worship "de quo sileat musa"—pointing their beaks, one to his door, one to the door of each of his friends. He picked them up, laughing, and threw them away, to the horror of his servant.

But the Obeah-man was not so easily beaten. In a few days the servant came in again with a wise visage.

"You no drink a milk to-day, massa."

"Why not?"

"Oh, perhaps something bad in it. You give it a cat."

"But I don't want to poison the cat."

"Oh, dere a strange cat in a stable; me give it her."

He did so, and the cat was dead in half an hour.

Again the fellow tried, watching when the three white men, as was their custom, should dine together, that he might poison them all. And again the black servant foiled him, though afraid to accuse him openly. This time it was, "You no drink a water in a filter." And when the filter was searched, it was full of poison-leaves.—*Kingsley's West Indies.*

For "The Friend."

The General Visit of 1776.

Among the benefits arising from religious association under the government of a divinely instituted discipline, not the least are the care and oversight which superior meetings are enabled to have over the inferior, with the extension to them of affectionate sympathy and help, as occasion offers and way opens for it.

In the exercise of this parental watchfulness and regard for the welfare of society, Yearly Meetings have been enabled, from time to time, to set apart committees who should enter upon these extended fields of labor, endeavoring as ability is afforded, to strengthen the hands of the burden-bearers of the day, to rebuild the walls, and restore the waste places of our Zion.

We have a record of the appointment of a committee of this kind by London Yearly Meeting in 1776, to visit the Quarterly and Monthly Meetings, and the members of the Society in general. Richard Shackleton, in a letter to his wife, thus refers to the introduction of this concern into the Yearly Meeting: "In the effusion of love and life, and in the torrent of a powerful testimony, in the meeting of business, Isaac Sharpless proposed a nomination for a visit to the counties and places in England. The representatives from Ireland prevailed on the meeting to extend the visit to Ireland. It was very agreeable to see what numbers of the first rank and eminence voluntarily gave in their names for the service; others were nominated by their friends. Some, who were backward in offering themselves at the first sitting, gave up their names afterwards, and seemed as if they durst not go home till they had made that sacrifice.

"There were, I believe, threescore and ten valuable Friends given up to this service, who are to divide themselves and separate to the work."

Dr. John Fothergill, who was one of the Friends then appointed, addressed the following letter to his associates in the committee. As the letter contains sentiments not less edifying now than when they were penned, and exhibits a religious exercise and concern coincident in character with that which prevailed on a late similar appointment by Philadelphia Yearly Meeting, we offer it for insertion.

"Dear Friends,—Having been nominated on this service, I accepted of it with reluct-

ance, from an apprehension of my unfitness, as well as from the confining nature of my employment. But being desirous to acquit myself to the best of my ability, I could not avoid considering, with much and deliberate attention, the proposal made to the meeting, both in respect to the manner of it, the nature of the service, and its object; all of which claim my hearty concurrence. That it arose from the simple movings of truth, I am fully persuaded; the prevalence of a holy influence over the minds of many, when it was delivered, was generally felt and acknowledged. The nature of the service is, to render us helpful one to another, in promoting the growth and prosperity of every individual in the truth, and by this means to advance the great end of true religion, the glory of Him who created us, and the comfort and happiness of all.

"The complaining language of many counties having deeply affected the minds of Friends, fervent desires were raised that the life of religion might be renewed in the churches, to their help in the maintenance of pure, unmixed piety. And it pleased Divine Providence to open the way to a fresh labor of love amongst his people, and to make many willing to engage in this service; and oh! may it be blessed, so as to make it a memorable season of Divine refreshment, from the great Master of our assemblies. A desire to contribute my mite to this great and useful labor, prompts me to throw before my brethren the following reflections, hoping they will be received as the fruits of a mind cordially disposed, in the first place, to build up its own breaches, and, in the next, to join in repairing those which the enemy has made in the walls of our Zion.

"I would wish to apply myself to my brethren engaged in this service, and to recapitulate some parts of the wise, important, heavenly counsel communicated to you, during your deliberations on this subject, by many concerned brethren; that as you have given up your names, and that with a willingness that bespeaks your zeal for the cause of truth, and its prosperity among the people, you will let the weight of the work take possession of your minds; let it be your fervent prayer, that you may be made deeply sensible of its importance, as well as of the time and manner in which you are to proceed. These considerations are earnestly pressed upon you, and, as you keep them in humility and fear before you, way will be opened for your accomplishing the work, to the church's benefit, and your own growth and experience in righteousness and truth.

"Let it be your care, in this service, to look to that Arm of power which gathered us to be a people, and has hitherto, in a good measure, preserved us one in faith and practice. Wait for a degree of that wisdom which led our ancestors to establish a most wholesome discipline amongst us, for our preservation; and be it your chief care, in much brotherly love, to strengthen the work, and bring back the scattered, and, by an awful labor, to awake them to a sense of the holy principle of light, life, and grace; to an obedience to it, to a knowledge of its blessed effects; this is the one thing needful: and oh! that they may wrestle and prevail, as Jacob did, and obtain the blessing, for yourselves and for the whole heritage of God.

"And you, my dear friends, who are the

objects of the church's care, and amongst whom I rank myself, surrounded with many weaknesses, much imperfection, far short of the excellency that adorned our predecessors, yet struggling in hope after a better life, freedom from entanglements, more love to God and his truth, yield to the word of exhortation; receive this visit as a fresh renewal of the love of God, and of help administered in the needful time. Let us embrace the hand held out to help us, kiss the rod we may have deserved, and give thanks to God for his mercy and loving-kindness, in thus exciting a fresh concern in the church for the restoration of individuals. Let us prepare ourselves, in sincerity, to receive the word of exhortation in meekness and humility; so shall we be made partakers of the benefits intended, feel our strength renewed to run with alacrity the race that is set before us, be made helpful to others in their progress, and having finished our course with joy, leave a bright example to those who follow after us.

"Under a sense of the great need we have to be afresh roused up to diligence, I found a willingness to throw these few hints before my brethren, as a testimony of my full unity with the proposition, and my desire that it may be rendered effectual to the help of many, and the general edification of the churches.

J. FOTHERGILL."

Gloves, Shoes and Stockings.

Gloves were worn in England from Anglo-Saxon times. They were all through the Middle Ages and long after, reserved as ornaments for the rich and noble; although, made only of coarse leather and laden with heavy accessories, it is not easy to see how they can have been ornamental. Better gloves came into fashion in the sixteenth century. Queen Elizabeth's Earl of Oxford is reported to have been the first Englishman who brought perfumed gloves from Italy; and in 1578 a pair which cost sixty shillings, perfumed and garnished with embroidery and goldsmith's work, was presented to the queen by the University of Cambridge. "Her Majesty, beholding the beauty of the said gloves," says the old chronicler, "as in great admiration, and in token of her thankful acceptance of the same, held up one of her hands, and, smelling into them, put them half-way upon her hands." Italian gloves soon became fashionable in England, until special skill in their manufacture passed from Italy to France. Fifty thousand or more persons are now employed in glove-making in England, and, in addition to all their produce, some nine or ten million pairs, worth nearly £1,000,000, are annually brought over from France.

Coverings for the feet are more necessary than coverings for the hands, and we find that shoes and stockings were of more ancient use than gloves; but here also fashion has wrought great changes. The early Britons wore coarse bags of hide, made all of one piece, and tied round the ankle, but the Romans introduced daintier foot-gear, and from them the Anglo-Saxons learnt to make both boots and shoes of leather, both being generally of one piece, laced from the toes all the way up with strings, and sometimes protected at the sole with a sort of wooden clog. A pair of shoes worn by Bernard, King of Italy, and grandson of Charlemagne, were recently found in his tomb. "The soles were of wood and the upper parts of red leather," says an Italian

riter. "They were so closely fitted to the point at the great toe, might easily be discovered." Finer, neater, and greater ornamentation came to be employed in later times. One one with a deformed foot is said to have had shoes pinched at the toe, and the innovation was so much admired that, in spite of the denunciations of monks and priests, it was widely followed by courtiers and gallants of the Middle Ages. There were scorpion-like shoes and ram's-horn shoes; the long curly points being stuffed with tow as well as toe. Toe-toes became more natural, but high heels, then called chopines, were introduced in Elizabeth's reign. This fashion also came from Italy, and Coryate reports that in his time the chopine was so common that no one could do without it. "It is a thing made of wood," he says, "and covered with leather of sundry colors, some white, some red, some yellow. Many of them are curiously painted, some of them I have seen fairly gilt. There are many of these chopines of a great height, even half a yard high; and by how much the nobler a woman is, by so much the higher are her chopines. All their gentlewomen, and most of their wives and widows that are of any wealth, are assisted and supported either by men or women when they walk abroad, to the end they may not fall." Chopines as absurd as that were not common in England, but pantofles, or high-heeled slippers, worn to protect the daintily-embroidered shoes of courtly folk, found favor, and these pantofles even came to be extravagantly ornamented with silver and gold buckles, costly rosettes, and the like. The heels were not more than two or three inches high. The changes of fashion in shoes and boots during the last two or three centuries may be traced in familiar paintings, such as Hogarth's.

Stockings have necessarily varied less in shape and style, though the alterations in material and mode of production have had greater influence upon trade. They were made of coarse cloth, and, in fact, were little other than tight-fitting trouser-legs or gaiters with feet, till early in the sixteenth century when the art of spinning them out of worsted, silk, and other materials was discovered in Scotland, improved upon in France and Spain, and soon adopted in England. Stubbes, in his "Anatomy of Abuses," in 1596, complains loudly of the innovation. "They have nether-stocks," he says of the spendthrifts of his day, "not of cloth, though never so fine, for that is thought too base, but of worsted, silk, thread, and such-like, or else, at the least, of the finest yarn that can be got, and so curiously knit, with open seam down the leg, with quirks and clocks about the ankles, and sometimes haply interlaced about the ankles with gold or silver threads, as is wonderful to behold. And to such impudent insolency and shameful outrage is it now grown that every one almost, though otherwise very poor, having scarcely forty shillings wages by the year, will not stick to have two or three pair of these silk nether-stocks or else of the finest yarn that may be got, though the price of them be twenty shillings or more, as commonly it is. The time hath been when one might have clothed all his body well, from top to toe, for less than a pair of these nether-stock will cost."

The "nether stocks" were at first produced by the same process of hand-work which is

followed by good housewives and country people at the present day; but, to meet the demands of the fashion for knitted stockings, something else was needed. It was supplied by William Lee, a native of Woodborough, in Nottinghamshire, who, after graduating at St. John's College, Cambridge, settled down as curate of Calverton, very near to his birth-place, about the year 1586. Two pretty stories are told concerning him. The one represents that, while still a student, he courted a pretty country lass, whose trade was stocking-knitting, and that, finding she was always, when he went to visit her, too busy about her work to pay to his love-making all the attention he desired, he set his wits to work at finding some expedient by which her stockings might be made more quickly, and she might have more time to talk and walk with him. The other story is to the effect that after leaving college he forfeited his fellowship, that he might marry the maiden, and only found when the deed was done that his curacy did not provide money enough to maintain himself, his wife, and the children who began to come; that, consequently, the young wife had to bring out her knitting-needles again and do her share of the bread-winning; and that it was Lee's distress at seeing her toiling over her work from early morning till late at night that led to the invention of his stocking-frame. Both stories are doubtful, but both may be true. Perhaps the invention may have been begun while he was a dreamy lover, but have been left unfinished until he had to fulfil the duties of a practical husband. It is only certain, however, that in 1589 Lee produced his stocking-frame, in which a row of knitting-needles, kept going by a treadle, did the work very much more quickly and easily than it had before been done by hand; and out of his machine, the principle being the same, but the details very much more complicated, have grown all the devices now in force for the manufacture of stockings, and of every other sort of knitted hosiery as well.—*Bourne.*

Webster's Spelling Book.—The history of Webster's spelling book is a remarkable one. The first part was published in Hartford, in the year 1783, under the title of "First Part of a Grammatical Institute of the English Language." The second and third parts speedily followed, and composed the famous spelling book. It was the first work of the kind ever made in this country, and obtained a wide-spread popularity and immense sale. For more than twenty years the income from its sale, on which the author received less than one cent a copy, was sufficient to support himself and family while he prepared his great Dictionary. It is yet a popular book and sells extensively. No work in any language has had such a sale within the same space of time—nearly ninety years—for over fifty million copies have been published and sold. It was said of the author when he died, "He taught millions to read; but not one to sin."—*American Historical Record.*

The merciful regard of our Heavenly Father is still to his children in all their deep probations, for their encouragement and perseverance. May all such prize their mercies received in such a manner as to be animated with diligence and humble confidence to press forward, towards the mark, having their eye single.—*Samuel Fothergill, 1759.*

Report of the Proceedings of the Tract Association of Friends, for the year 1872.

The Managers Report, that there have been printed during the year ending Second month 29th, 1872, 48,000 Tracts, 6,500 Moral Almanacs for 1872, 2,000 Sermon on the Mount, and 1,000 Biographical Sketches.

There have been taken from the Depository during the same period 47,460 Tracts, 5,290 Almanacs, 800 Juvenile Books, 42 Select Readers, 1,756 Sermon on the Mount, 1,266 Proverbs of Solomon, 50 Spiritual Progress of M— R—, 64 "Divine Protection under Extraordinary Dangers," 6 Memoir of Mary Dudley and Daughters, 3 "Account of the Life and Religious Labors of Sarah [Lynes] Grubb," 175 Select Extracts, and 989 "Biographical Sketches," &c.

There were on hand Second month 28th, 1871, 174,588 Tracts; there have since been printed, as above mentioned, 48,000, and there have been taken from the Depository 47,460, leaving a balance on hand Second month 29th, 1872, of 175,128. Of the Tracts taken from the Depository, nearly all have been furnished gratuitously. Those thus supplied have been intended for distribution as follows, viz:

At Schools, among seamen on the wharves, on vessels in the river, at the Eastern Penitentiary and Moyamensing Prisons, among the poor, and elsewhere in Philada.,	4,793
In other parts of Pennsylvania,	3,712
In Massachusetts,	715
In Rhode Island,	500
In New York,	849
In New Jersey,	2,784
In Delaware and Maryland,	911
In Washington, D. C.,	7,545
In Virginia,	116
In North Carolina,	116
In Tennessee,	1,013
In Ohio,	1,450
In Illinois,	253
In Iowa,	1,529
In Kansas,	1,577
In Western States generally,	6,887
In Canada,	75
In England,	345
In other places, and places not particularly specified,	7,723
	42,893
There have been sold,	4,567

Making the total as before mentioned 47,460

In addition to the above, which have been taken chiefly in small quantities at a time, 72,000 copies of our tract on Profane Swearing, 12,000 of which were in German, have been furnished to an association for the distribution of religious matter, upon their application, with the view of having them circulated in most of the families of this city. The total distribution for the year including these is 119,460.

The tract thus widely distributed, we believe, is well calculated to draw attention to an evil which we fear has greatly increased of late years, and we have felt a hope that some of the large number thus furnished may have fallen as seed sown upon ground prepared by the good Husbandman.

The calendar of the Moral Almanac for 1872 has been printed in new type, a font of which has been purchased for the purpose, through the contributions of a few interested Friends. Its general appearance has thus been improved, and with a view to its better

preservation, a portion of the edition has been issued in paper covers.

The reading matter for the Almanac for 1873 has been selected, and is ready to be placed in the hands of the printer.

An addition has been made to our series during the past year by the publication of a "Letter of George Fox and other Friends to the Governor of Barbadoes," as an eight-page tract. It takes the place of tract No. 85, entitled, "Considerations on the Keeping of Negroes, &c., by John Woolman," the reprinting of which has been discontinued and the plates destroyed.

It has been satisfactory to find that the demand for the "Biographical Sketches," &c., continues; the number disposed of as shown by the statistics, in addition to those reported last year attests the interest with which it has been received. The third impression of one thousand copies is now being disposed of.

The stereotype plates belonging to the Association are gradually becoming worn out in the printing of the necessary editions to keep up a full stock of our publications, and those of tracts which have been most frequently called for, will probably soon need renewal. As the cost of replacing them will be considerable, and our usual receipts are absorbed in defraying the ordinary expenses, the subject is mentioned for the consideration of Friends.

Believing that under the Divine blessing, the perusal of a tract is often the means of arousing the reader to a sense of his condition, and exciting a desire for other serious matter, we would impress upon Friends the importance of taking advantage of opportunities for the judicious circulation of the varied matter furnished in our series. Where judgment is used, and suitable matter offered at seasonable times, it is probably rarely refused, and is often received with a feeling and an appreciation, which will repay the labor the effort may have cost.

By direction and on behalf of the Board of Managers.

RICHARD J. ALLEN, *Clerk*.

Philadelphia, 3d mo. 14th, 1872.

OFFICERS OF THE ASSOCIATION.

The following Friends were appointed to fill the respective offices of the Association for the ensuing year:

Clerk,—Edward Maris.

Treasurer,—Elton B. Gifford.

Managers:—John C. Allen, Edward Richie, Horatio C. Wood, Charles J. Allen, William Kinsey, Samuel Allen, Mark Balderston, Geo. J. Scattergood, Jacob W. Fry, John S. Stokes, Clarkson Sheppard, Richard J. Allen, John W. Biddle, Ephraim Smith, James G. M'Collin.

The Annual Meeting is held in the Arch Street Meeting-house, on the last Fourth-day in the Third month, at eight o'clock in the evening.

How near we sometimes come to the gates of death, without being destroyed, we cannot tell; but we have a merciful Shepherd, who sleepeth not by day or night, and constantly careth for us; even when we are not remembering Him, and kindly protects and delivers us from dangers. May the sons and daughters of men reverently fear, and praise his great and worthy name, and serve Him with the whole heart.—*W. E.*

I see clearly nothing short of a steady attention to the Divine Guide, will keep me in the road to peace.—*S. Cresson.*

TRUST.

I have no rule, O Saviour, but Thy will;
I have no chart but Thine unerring word;
I have no guide but Thy clear whisper, heard
Above, behind, around, within me still.
I cannot trust my reason; questions fill
My mind, if e'er I seek to walk alone:
I cannot trust my heart; 'tis only known
To Thee, who searchest all its depths of ill;

I cannot trust my fellows; weak like me,
They have no strength or skill which is not Thine:
Lo! in Thy light, O Lord, true light I see:
Behold, I lean on Thy dear arm divine:
All my fresh springs, Redeemer, are in Thee:
So life, love, joy, and heaven itself are mine!

Good Words.

RAIN AFTER DROUGHT.

A few short hours ago, and all the land
Lay, as in fever, faint and parched with drought;
And so had lain, while many a weary day
Dragged the long horror of its minutes out.

The juiceless fruits fell from the dusty trees;
The farmer doubted if the Lord was good,
As, sad, he watched the labor of his hands
Made useless by the bright sun's fiery mood.

The hot streets sickened in the burning glare;
The roadsides lost the glory of their green;
No second growth sprung up to glad the eye
Where once the mower with his scythe had been.

A few short hours ago! And now behold,
Freshness and beauty gleam on every side;
The earth has drunk its fill, and all about
The amber pools are stretching far and wide.

And all the fields and pastures seem to say
With joyous smile that I shall ne'er forget,
And all the flowers and trees in chorus join,
"We knew 'twould come; He never failed us yet."

God of my life, as God of all beside,
This lovely wonder which Thy hand hath wrought,
Quickens in thought the mercies manifold
Which Thy great love into my soul hath brought.

For I have lain, full oft, as hot and dry
As ever earth in summer's fiercest hour;
And the long days, slow creeping over me,
Brought me no tokens of Thy gracious power.

Then, at Thy word, down fell Thy spirit rain;
I felt its coolness all my being through;
Made fresh and clean, and joyous every whit,
I heard the whisper, "I make all things new."

But mine, alas! was not the holy faith
The parched earth felt thro' all her thirsty hours;
I was in fear that never more again
Should I be quickened by the heavenly showers.

So shall it be no more; but, though I lie
For many days as one thou dost forget,
Recalling this glad hour, my heart shall say,
"I know 'twill come: He never failed me yet."

The Cork Oak.—This tree grows abundantly in Spain and also in Algeria. It is the parenchym or middle division of the bark which produces cork, and it is only after the tree is fifteen years of age that it has a parenchyma sufficiently developed to serve for this purpose. From this time onward the tree may be stripped of its bark every eight or ten years, and each barking will produce 90 to 110 pounds of cork.

The manner in which the cork is gathered is thus: two incisions are made in the bark round the tree, and then two perpendicular incisions, taking care not to reach the libre—the innermost layer of the bark. Through one of the horizontal cuts a thin sharp blade is introduced and a square piece of the bark carefully removed. Other incisions are made and other squares of cork removed from the tree until it has been completely stripped. A liquid resembling melted wax flows in between

Selected.

the libre and the parenchyma and facilitate the operation. After being stripped, the cork oak is soon covered again with a viscous matter which escapes from minute openings in the libre, and which spreads over the surface, hardens, and forms the basis of a new bark. But there must be an interval of about ten years before the tree can be stripped again.

Catalonia, in Spain, furnishes corks in vast numbers. Algeria has whole forests of this valuable tree, which are now being worked by the French colonists.

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 348.)

Joseph Edgerton to Mildred Ratcliff.

"Tenth mo. 17th, 1843.

* * "To be a member of the heavenly family, who feel with each other, and whose prayers, through Divine mercy, ascend once for another as sweet incense before the throne of grace, is a great privilege. I feel myself unworthy of it; yet through the compassion of Him who is touched with a feeling of our infirmities, ability has been given me at times to remember those that are in bonds, as bound with them. From a little experience of his gracious dealings, whose will is our sanctification, I believe that although the Lord's faithful children are often deeply proved, so as they may break forth in the plaintive language of David, 'Is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?' yet He will keep them through every affliction. In His own time He will give them to feel his comforting and sustaining presence. Of Him and his people it has been said, 'In all their affliction he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them, and carried them all the days of old.' There is encouragement to trust in Him, for in the Lord Jehovah is everlasting strength. Though we might be led, in the glorious process of the Lord's refining baptisms, even to exclaim with the dear Son of God, 'Eloi, eloi, lama, sabachthani, My God, my God, why hast thou forsaken me,' and that too when in the last conflict; yet without doubt, such souls would ascend to the mansions of everlasting rest.

"Mayest thou be encouraged to hold out the few remaining days allotted thee. A crown of immortal glory I verily believe is in store for thee, after a few more conflicts have been endured; a few more bitter cups drunk, in some of which may be the wine of astonishment; a few more baptisms for the dead endured. No doubt but thou wilt have deep and fervent prayers raised in thy soul for the prosperity of Zion and the enlargement of her borders; and then the prize for thee will be gained, the language for thee uttered, 'O death where is thy sting, O grave where is thy victory.'

"I expect thou got the particulars relative to our late Yearly Meeting, as I suppose Elizabeth Pitfield and company stopped to see thee on their way home. We could say of or respecting E. Pitfield and Sarah Hillman as was said of Titus, we were comforted by their coming amongst us. How sweet and consoling to have the company and gospel exercise of those who are called and sent forth by Him, who is the Head over all things to his church. My soul has often greeted such in the covenant

life. On the contrary when any come among us whose services lack the savor of life, it is a great burden. I think it a lamentable case for a meeting to have to sit under a superficial ministry, which seems enough almost to kill the living. It is particularly to be deplored in large meetings where exercised brethren and sisters are present, who are deceived, by the false zeal and activity of the unappointed, of relieving their minds, and of performing what seemed impressed as a duty.

"I am thy friend in the Truth,

JOSEPH EDGERTON."

Isaac Brown to Mildred Ratcliff.

"Mt. Pleasant, Ohio, 12th mo. 2d, 1843.

"Dear Mildred,—This is the first time I have attempted to write a letter to any person for upwards of four years. Thou wilt please to overlook that I have never written to thee, though I have been justly indebted to thee for thy bountiful letters to me, a poor worm. With humble gratitude I may inform thee, I am in good health and in good heart. I can't write steadily on account of my tears falling on the table. They are almost strangers, though I feel thankful to see them. It has only been a few weeks since the first tear fell from my eyes, in humility, within five years. Blessed for ever and ever be the name of our most merciful Father, the enemy of our souls, who is to give way, when the dear Master in his appointed time, which is the best time, pleased to touch our hearts with the finger of his love. I can in truth say, that after several years I have been enabled to take thy wholesome counsel and advice in a letter written to me—'To work hard, and to go to meetings,' which was to me precious counsel, I hope never to be forgotten by me. I was at a Monthly Meeting in the Twelfth month last, where our endeared friend Wm. Evans was so, and had good service, being a faithful servant of the dear Master. This was the first time for five years and one month, since I had been at a Monthly Meeting. O, the mercy and long forbearance of our Heavenly Father to me, a poor servant of the hard taskmaster. Thou said it would be rejoicing to thy friends and well-wishers to see me, Isaac Brown, again. I went to see —; I found him sitting in a big chair by the fire, with a world over his shoulders; he looked well, and seemed pleased to see me. We had a considerable opportunity together, I hope to our advantage. Dear Mildred, one that hath travelled a path often might be supposed to know something more than one that has travelled but little! But I fear he is mixing some of the old enemy's whisperings along with other things, and making out the account against himself larger than there is truth in. I hope he will be preserved from thinking too low.

"We had thy bed and room prepared for thee at our last Yearly Meeting, but so it was thou did not come to use them.] After so much, I wish to satisfy thee, and be a comfort to thy mind by saying, that without boasting I feel the comfortable incomes of the Master's love daily. Every thing seems in its proper place, and I feel at times a tenderness towards the whole human family, and it reaches even to the brute creation.

"I want dear S. to continue her affectionate and tender regard and services to my most endeared friend, Mildred Ratcliffe, in the de-

cline of life; for she now needs it more than ever: so shall a peaceful reward be hers.

This from thy friend and brother,

ISAAC BROWN."

The very simplicity of the foregoing letter carries a recommendation along with it. It appears therefrom that I. B. had been a subject of the cruel task-master; that being beguiled by him he had partaken of forbidden fruit, by which his eye became blinded and heart hardened; so that humility and contrition of soul, ever acceptable sacrifices in the sight of the Omniscient, were removed far from him. When mercifully met with, so as appears, to become the subject of that godly sorrow which worketh repentance to salvation not to be repented of, his heart was tendered, and tears flowed in abundance. It would seem that the first operation of the Holy Spirit is to convict for sin, or to bring us into a sense of our estrangement from the Lord of life and salvation—Him, the adorable Saviour, who died for us that we should not henceforth live unto ourselves; and Him, our loving Father, who created us for the purposes of His own glory. Thus to some formerly was conveyed the language: "I am the Lord thy God that teacheth thee to profit, that leadeth thee in the way that thou shouldest go. O! that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." How true it is, as I. Brown experienced, that it is only as we come to Christ Jesus as lost and undone creatures, and are truly humbled and penitent on account of it, that soul rejoicing reconciliation with the Father, as in the case of the prodigal, can be witnessed: How true that it is, only when the government of the heart is placed on Christ Jesus, our ever living Lord, that our peace flows; our experience is enlarged; and we come fully to realize that of the increase of His government and peace in us there shall be no end.

His being "in good heart," though but a poor worm; his taking the advice of his friend M. R. in respect to the attendance of meetings; his quaint allusion to being Isaac Brown again; his feeling the incomes of his Father's love; with his tenderness toward the whole human family; lastly his advice to S. to continue her tender regard and services to his dear friend then in the decline of life, assuring of a peaceful reward therefor, are all pleasant and instructive.

From a letter of J. M. Plummer to M. Ratcliff.

"Mt. Pleasant, 3d mo. 2d, 1844.

"Dear Friend,—I was truly glad to receive thy unexpected letter. I did not suppose I should again have had the privilege of reading anything traced by thy pen. I should have written to thee long since, but supposed thou wast too ill to take an interest in anything of the kind.

"I do feel much sympathy with thee, dear friend, in thy varied and heavy afflictions, and fervently desire that faith and patience may be granted thee, that thou mayst endure to the end." I do most assuredly believe that He who has been thy hope and stay through life, will not fail to support thee with his presence at the close. Life in its best estate is but a scene of trial, pain, and disappointment. Happy for those who can look beyond this vale of tears to a better inheritance,—a house not made with hands, eternal in the heavens.

"I think we have had a pretty comfortable Quarterly Meeting. William Kennard and Joseph Edgerton were with us. Dear — was also there, though in a very weak state of health."

(To be continued.)

For "The Friend."

Another Phase of Modern Philosophy.

(Continued from page 350.)

"Let any one look back upon the origin of life and its perpetuation, and he must say, in the retrospect, 'between me and the first man of my race, the thread of life has never been broken. I am more than link of a chain; I am part of that first life, never yet severed. As his was from God, so is mine that of an ancestry of one continuous life.' At the inception of each generation that has preceded each of us through many thousands of years, life was but an inherited speck; but that speck was part of the next preceding life; commissioned to seize upon matter for its growth, in manner to fulfil the design of the Creator of the first life, and no other; and bound to arrest its own growth when that design should be filled out; but to continue the nurture of the normal being until its strength should be spent by its assigned lapse of years, or sooner termination by disease, or casualty. If it has left offspring, the continuous line of life may never be broken, as certainly it will not have been as to any survivors of the race, whoever they may be, for between them and the first parent, at any future age, their genealogy, their life, will never have been severed. But the elements of matter that have composed the bodies of the countless ancestry will have been dissipated ten thousand times, and gone the many repeated rounds of life and death; yet one continuous line of life has connected all the generations by a continuity more complete than a chain of many severed but interlocked links; by an actual physical and vital portion transmitted from every parent to every child, being as truly one continuous life as that the planted willow slip continues the life of the parent tree.

Let not, then, the materialist persuade us that matter has done all this by matter's inherent power. The ceaseless life has done it, compelling inert matter to obey it; and thus will it use matter to carry on all the life of earth, while the world shall last. The dead matter so used could of itself exert no such power; could not initiate life; could exercise no cunning of construction; but only life can continue, carry on, and perpetuate life; so transmute dead matter to living, and make it part of that life, whose stream in humanity commenced with the first created man and will only end with the last. All this is sure induction from boundlessly observed facts; and reverses the theory of the materialist. And, all that life has done so wonderfully and so intelligently, it has done and ever does without a conscious will of its own. It must, therefore, do it by a will and Power that is above it, and that rules the life; the Power that gives and rules the instinct of the animal; the Power that gives the mind of man and also rules it, except as he has conferred upon it free will, within permitted limits."

"Continuing our attention to vegetable life, let us judge the tree by the fruit. Can any body imagine the resin of the evergreen to be identical with the sap of deciduous trees? The inflammable turpentine to be the same

as the watery sap that would extinguish fire? Can the oak and hemlock, whose bark contains tannin, have the same base as the sap of the sugar maple and the sugar cane? Can the Tea and Coffee trees, producing theine, come from the same elements as the Palm and Olive trees? The gums of commerce, the varnishes, the resins; the spices, cloves, nutmegs; the vegetable coloring matters; tobacco, opium, hashbush; and cinchona and all vegetable drugs; it is impossible to believe that all these, and plants that produce deadly poisons, had the same base with our farinaceous food, and edible fruits. Theory that attempts to destroy these distinctions by a few observations so narrowly based as that in question, must meet with deserved incredulity, by mankind. The canon of legitimate induction is violated. A similitude of molecules presented to the vision by the microscope, that tells nothing of their inherent properties or proportions, cannot determine the base of plants to be the same, when their qualities as medicines, coloring material, or nourishing food, or poisons, are infinitely varied and the opposite of each other.

This physical basis of life that is thus extended so broadly, Huxley, in a measure, defines by saying, 'that as all protoplasm is proteinaceous, or, as the white, or albumen of an egg is one of the commonest examples of a nearly pure proteine matter, we may say that all living matter is *more or less* albuminoid.' Well, that may be, if sufficient latitude be allowed to the words 'more or less,' and yet all be as different as the things above enumerated, with many other things of contrary elements constituting their 'living matter,' for all that is not albumen matter must then be something else, and be part of the living matter, that came with the albumen, or protoplasm, into the composition of the living being or thing. And this lets the theory fall to the ground. A partial similitude will not necessarily constitute identity. The theory demands too much when it requires identity of elements of growth in plants and animals of whatsoever kind."

"Happily, however, for our relief, so far as his authority will avail, Dr. Huxley makes the admission that, while he is logically carried to a materialistic conclusion by his philosophy, he is, in truth, no materialist, and that materialization would 'paralyze the energies and destroy the beauty of life.' He has perceived within himself a nobler sense of the import of his being, that arrests his individual conclusion, and deflects his logic, so confidently asserted, into an opposite direction. That is well, and some comfort; but may we take his mere opinion as adequate counterpoise to a theory he has advocated with elaborate detail and apparent earnestness of conviction? Those who love skepticism will continue to abide by his theory, which he has not himself controverted."

"In this discourse we have assumed that in its origin life had a Creator, upon the logic that such effect must have an adequate and a far-transcending cause. As matter and life logically demanded a Creator of each, and neither produced the other, so does the mind or soul, by even higher claim, logically demand a Heavenly Father. Its nature is too distinguishable and transcending to be confounded with matter or life. Life dominates matter, mind dominates them both, and God them all. The soul asserts a higher than a

generated parentage, and a large immunity from the mutations of matter. Matter ever slides from under mind, but its integrity is untouched. The matter that has sustained the life of one as old as the writer, has wholly passed away from his body more than ten times; and the more rapidly changing parts have been eliminated with vastly greater frequency. Yet the mind in this body has a memory of conscious identity from the year next before the first of the current century. Such imperishable mind can have no element of ever-shifting matter in it, and must be a being of different origin and nature, both from the material of this body and the life of this body. That material is ever changing, and is often renewed, until the body's death; and when the life that maintained the organization shall have succumbed, and have ceased to exist, except as it has been continued in a living progeny, we justly infer that the mind, or soul, will outlive the organization and the life, and will return to its Giver, to share His pleasure, or meet His condemnation, as deserving. This is inferred from what we know of the nature of mind, and the induction that creation must have an adequate significance. *The great truths of Scripture are inductively attested by the truths of philosophy.*

Thus, then, stands the phenomenon of our being. The matter that enters the body may be in itself, for all we know, imperishable, but is certainly transient in each living body, remains there until effete, and is then dismissed by the vital process, or at death passes into vapor and ashes, and enters the further rounds of chemical change and vegetable and animal growths. The organized being of one generation of the life of an unbroken continuity from the first parents has come to an end, except as continued by offspring; but the individual, ungenerated, immaterial mind that was neither the matter nor life of the body, lives on forever."

"There is another test we may also daily observe in others and in ourselves, showing that mind and body are not alike nourished, namely that the gross feeding that expands the body, does not enlarge, but obscures the mind. That the mind is usually clearest and most effective when men are abstemious and temperate, provided only they eat enough to keep up their normal strength. Many bright minds that have enlightened the world, would never have been its shining lights, had not their bodies been frail and their physical organization delicate; indicating, not that the body and mind were one but that the body's grossness had not overlaid or obstructed the free thinking and reasoning mind.

The power of mental consciousness and his capacity to think, constitute man's great distinction. Mind makes him man and lifts him above all other creation. It is the mind that yields him all his purest and truest pleasures. We say that the eye sees and the ear hears. These senses are but inlets to outward sights and harmonies; it is only the mind that perceives and enjoys. The transporting prospect we look upon; the landscape of lawn, trees, river and mountain; or the music that charms us with indefinable delight, are pleasures inherent in the mind, inborn of the soul."

(To be continued.)

The best way for a man to train up a child in the way he should go, is to travel that way sometimes himself.

The "More Sure Word of Prophecy."

In a work entitled "Christian Theology and Modern Scepticism, by the Duke of Somerset, K. G. London, 1872," noticed in the last London Quarterly Review, an argument is drawn against miracles, from the supposed anti-climax of the statement of the apostle Peter, that the word of prophecy, which both writer and critic consider the Scriptures, constitute a *more sure proof of Divine truth*. Those who are acquainted with the writings of early Friends know that they earnestly opposed the doctrine common to religious professors then, and now, that this more sure prophetic word spoken of in 2 Peter, i. 19, means the Scriptures. But, as prominent writers of latter time have pledged to it, in some measure, the "views" of Friends, I consider it important that we should clearly understand our position.

Peter, in his last general epistle to the church, uses this language, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me," and "I will endeavor that ye may be able after my decease, to have these things always in remembrance." Ib. 14, 15. He then, with remarkable power, rehearses the stupendous miracle of the "majesty" of which "we" says he, "were eye witnesses," and the voice from heaven which "we heard." It thus descending from the sublime, he commends them, in his dying injunction, to the old Jewish Scriptures, (the only ones the extant,) as to a more sure "word" or "light that shineth," we are truly in a dilemma either horn of which is sufficiently untenable.

But there is neither an anti-climax nor an absurdity in this last message of the prince of the apostles.

His supposed primacy among them was doubtless, because of the answer given on his behalf, when asked, whom say ye that I am "Thou art the Christ, the son of the living God;" when it was declared that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now the revelation of flesh and blood is the communication of knowledge by speech, writing or otherwise. In this category must be placed, so far as they without the Spirit which dictated them could convey knowledge from man to man the writings of Moses and the prophets. I would, therefore, be a strange return to the outward law, if he, so signally favored, who had heard the reason why some of this law was given, "because of the hardness of your hearts," and also its abrogation from him who was the end and fulfilment, should, in the closing lesson of his life, point to this means, thus in the outward but a communication through or by "flesh and blood" as the supreme and all-sufficient guide.

There is, it may be conceded, in the two verses which follow, some apparent ground for the conclusion that he meant the scriptures, or record of the prophecies of holy men of old. But let us look more closely, and, I think, we will recognize in his language the perfect climax of a most wonderful testimony to prove to all generations that they who make known the power and coming of our Lord Jesus Christ are not following cunningly devised fables.

This great apostle, declaring to the universal church, (i. e. them that have obtained like precious faith," 2 Peter, i. 1,) that he is about

be unclothed of mortality (v. 14.) address-
to the natural man the strongest testimony
reason can receive, (v. 16 to 18), viz. the
tive assertion of a credible witness as to a
ter which occurred on a mountain in the
n day, in the presence of two others, then
ately among them. We have here, there-
fore, the dying declaration of one who *knows*
t he will shortly stand before the bar of
niscience, and yet, he is but speaking of a
already notorious. It is, however, mat-
ter of inducement to what is to follow, and
ressed to the reason of the *natural* man.
ut," says the apostle Paul, "the natural
n receiveth not the things of the spirit of
1; for they are foolishness unto him: nei-
er can he know them, because they are spi-
ritually discerned." 1 Cor. ii. 14. And just
ore this he asks, "For what man knoweth
things of a man save the spirit of man
ch is in him? even so the things of God
weth no man but the Spirit of God." (1b.

eter then, in continuation, evidently turns
he *spiritual* man." "We have also a more
word of prophecy; whereunto ye do well
it ye take heed, as unto a light that shineth
dark place, until the day dawn, and the
star arise in your hearts." 2 Pet. i. 19.
Compare this with John i. 5, "And the
at shineth in darkness; and the darkness
prehended it not."

Can any one reasonably doubt that these
apostles mean the same, by the *light* that
ineth in darkness," or "in a dark place
il the day dawn and the day star arise,"
ursor of the sun of Righteousness, "the
e light which lighteth every man that
eth into the world: He was in the world
the world was made by him, and the
ld knew him not. He came unto his own,
his own received him not." John i. 9 to 11.
The Apostle Paul may be cited to furnish
reason of this, in speaking of the wisdom
God; "Which," says he, "none of the
nces of this world knew: for had they
own it they would not have crucified the
rd of glory." 1 Cor. ii. 8.

They were, therefore, in darkness and, evi-
ntly above all men, "the rulers of the dark-
ness of this world," seeing that they sat in
oses' seat, professing to know these scrip-
res, and thinking that in them they had
ernal life, yet crucifying him who was and
the life and light of men. J. J. W.

Treatment of Lame Horses.—The *British*
orkman has the following passage, taken
on the "Life of Sir Astley Cooper," the
ebrated English surgeon.

Sir Astley Cooper desired his coachman to
tend every market morning at Smithfield,
d purchase all the lame young horses ex-
posed for sale, which he thought might possi-
ly be convertible into carriage or saddle
orses, should they recover from their defects.
e was never to give more than £7 for each,
at £5 was the average price. In this man-
er thirty or forty horses were sometimes
llected at Gadesbridge, his farm. One stated
orning every week, the blacksmith came up
om the village, and the horses were in suc-
cessive order, caught, haltered, and brought
him for inspection. Having discovered
e cause of their lameness, he proceeded to
perform whatever seemed to him necessary
or the cure. The improvement produced in
short time by good feeding and medical at-

tendance, such as few horses before or since
have enjoyed, appeared truly wonderful.
Horses which were at first with difficulty
driven to pasture, because of their halt, were
now with as much difficulty restrained from
running away. Sir Astley's carriage was for
years drawn by a pair of horses which to-
gether cost him only £12. 10s. Another of
these animals was sold for fifty guineas, and
turned out a very good bargain.

I well remember in my younger years, es-
pecially in great towns and cities, I have met
with females, who professed Truth with us,
who had but very little covering on their
heads, and others who had more set up at a
considerable distance above their foreheads,
and other inconsistencies. When I have met
with such, I have said, "What a fair or beau-
tiful daughter of Zion, wouldst thou be, if thou
wouldst put on Truth and Christ's righteous-
ness, and put away all these foolish fashions."

The Baobab.—This tree, which is said to
surpass all others in size, grows in Australia
and on some portions of the African continent.
It is only at the age of 800 years that the baobabs
attain their full size and cease to grow. Several
of the trunks that have been measured
were found to be from 70 to 77 feet in circum-
ference. Enormous branches are given off
from the central stem a few feet above the
ground, and spread out horizontally, giving
the tree a diameter of over 100 feet. Each
of these branches would be a great tree by
itself, and as the lower branches nearly reach
down to the ground, they give to the whole
form of the tree, when viewed from a dis-
tance, the appearance of a perfect hemisphere,
often more than 100 feet in height and 250
feet in circumference.

In Australia it is rarely found beyond a
hundred miles from the coast, and it occurs
most frequently on the river Glenelly, as far as
the western borders of Arnheim's Land. It
prefers level sandy tracts; in stony and less
fertile soil it rises to no great height, but still
attains a colossal breadth, and throws out
branches of great thickness. The fruit of the
Australian baobab is much smaller than that
of the African variety, in which an important
trade is carried on in Senegal. The tart pulp
of this fruit is called by the German settlers
on the Orange River, *Cream of Tartar*, and by
the English colonists *Monkey bread*, and is
highly prized both by the Australians and the
negroes of Senegambia.

The great dryness and intense heat of a
tropical climate produce upon these trees the
same effect which cold has upon northern
plants; they lose their leaves and only re-
sume their foliage on the return of the rainy
season.

THE FRIEND.

SIXTH MONTH 29, 1872.

We have received a recent number of "The
British Friend," containing a detailed account
of the proceedings of the late Yearly Meeting
held in London. We have also at hand in-
formation respecting it from other sources.

We have long believed that there were
serious objections to the practice of publish-
ing the remarks made in meetings for disci-
pline, with the names of the authors attached,
as has been the practice for several years in

some of the periodicals conducted by and de-
signed for the use of Friends. We think the
tendency of this is to stimulate a kind and
degree of expression in our meetings, which
do not tend to promote the weight of the
meetings, or the proper performance of their
business under a true sense of the presence
and direction of the Head of the church; but
rather to lower their religious tone, and as-
similate them to the conventions of those who
do not make the same high claim to Divine
guidance in the transaction of their business.

The Yearly Meeting of Ministers and Elders
commenced on 5th mo. 20th. The utility of
reading the Answers to the Queries addressed
to the Select Meetings was considered, and it
was thought by some to be a waste of time.
The conclusion was arrived at, to read only
the summary of those answers. This proposal
was submitted to the Yearly Meeting.

A series of advices addressed to ministers
and elders in relation to the meetings for wor-
ship during the Yearly Meeting, was adopted;
as was also a proposition that the Monthly
Meetings of Ministers and Elders in each
Quarter, should hold an annual conference for
the purpose of considering the religious state
of their particular meetings.

The general Yearly Meeting commenced on
Fourth-day morning, 5th mo. 22d, by meet-
ings for worship in both meeting-houses, and
closed on Sixth-day afternoon of the follow-
ing week, 5th mo. 31st. In addition to the
regular business, which claimed its attention,
various associations in which Friends are in-
terested hold meetings in London at the same
time; such as the Foreign Mission, Tract,
Temperance and other associations. To pre-
vent the crowding together of so many things
from interfering with the proper discharge of
the business, the Committee on Arrangements,
which had been appointed the previous year,
sent in a recommendation; that in future
these associations should not be allowed to
cause any of the sittings of the Yearly Meet-
ing to be suspended, but should be deferred
till the conclusion of the Yearly Meeting.
This minute was approved by some Friends,
but as objections were made, it was not
adopted.

In connection with the epistolary corres-
pondence, kindly reference was made to the
situation of Philadelphia Yearly Meeting.
One Friend remarked that, that Yearly Meet-
ing had borne a sound testimony to the truth;
and another compared it to Joseph among
the sons of Jacob: separated from the breth-
ren, and in bonds for a season for the Truth's
sake. It was concluded to send an epistle
to the new Yearly Meeting of Kansas, and
Friends were encouraged to contribute funds
for the erection of a meeting-house there.

The tabular statement showed that at the
end of the year 1871 there were 329 Particu-
lar Meetings of Friends in Great Britain.
There were 14,021 members, of which 6,676
were males, and 7,345 females, showing a net
increase of 11 on last year.

The number of births was	260
Admissions as minors, ...	55
" by marriage, ...	35
Received by conviction and rein- statement, ...	110
Received by certificate from the United Kingdom, ...	489
Received from Ireland and America, .	23
	972

Number of deaths, ...	269
Left by marriage, ...	34
“ disowment, ...	16
“ resignation, ...	96
“ certificate to the United King- dom, ...	499
“ to Ireland and America, &c. 47	

961

There were 4,077 attenders of meetings, non-members.

Among the testimonies for deceased Friends was one for Sarah Dirkin, aged 72 years, a recorded minister twenty-five years. She resided at one period in this country, and was favorably known to many Friends here. Affectionate testimony was borne to her kindness and worth.

The question, whether the “Christian Work” carried on by many of the members, could profitably be brought under the notice of the meetings for discipline, was referred to a conference of the members of the Meeting for Sufferings, and representatives appointed by the Quarterly Meetings. The said conference was directed to report to the next Yearly Meeting.

A proposition came up from Westmoreland Quarterly Meeting, to transfer more of the Queries to the unanswered list. After some discussion, its consideration was postponed to next year.

Minutes of the Meeting for Sufferings, referring to the new marriage regulations were read. These are to be sent down to the Monthly Meetings to be bound up with existing copies of “Doctrine, Practice and Discipline.” From the discussion which took place on them, we infer that these rules give authority to Monthly Meetings to permit marriages of any persons, whether either of the parties are members or professors, or not, to take place in their meetings, at the discretion of the Monthly Meeting.

The Committee to visit Lancashire and Chester Quarterly Meeting, appointed in 1870, made report of their labors, and were released.

The “London Friend,” in reviewing the proceedings, remarks that the deliberations were “satisfactorily conducted as befitted those of a Christian body, which recognizes in an especial manner the immediate government of the ‘Master of assemblies.’” Information received from a private source, conveys the belief that more openness, than has usually been the case, was experienced for the exercises and services of some, who had long been burdened with the condition of things in that Yearly Meeting; so that some degree of renewed hope was administered, by and in the excellency of the Lord’s holy arm, on behalf of His little ones.

SUMMARY OF EVENTS.

FOREIGN.—In the House of Commons Disraeli announced, in reply to a question, that in consequence of the continuation of negotiations in reference to the Alabama claims he had concluded to postpone for the present his motion of inquiry into the relations between Great Britain and the United States.

Gladstone, in answer to inquiries by Walpole and Gregory, said the result of the labors of the Tribunal of Arbitration at Geneva would have no effect whatever on the questions of the Canadian loan or the San Juan boundary. It was hoped that when the Geneva Conference again met the British Ministry would consent to the arbitration proceeding, with the understanding that the United States claims for consequential damages would not be further urged.

Terrific thunderstorms occurred in England on the 18th inst., by which many persons were injured. The steamship Memphis, which had just arrived at Liverpool with a cargo of cotton, was struck by lightning. The vessel was considerably damaged and a part of the cargo was burned.

The Australian telegraph authorities have arranged to convey telegrams over the section of country where land lines are yet unfinished.

In 1860 the total tonnage British and foreign, which entered and cleared at British ports, amounted to 13,914,923 British, and 10,774,369 foreign—total 24,689,292. In 1870, the British tonnage was 25,072,180; foreign 11,568,002—total 36,640,182.

The emigration from England to the United States during the first four months of the present year was 55,522, an increase over the corresponding period of last year of 12,844.

London, 6th mo. 24th.—Consols, 92½. U. S. sixes 1862, 91; 1865, 92; ten-forties, 89½.

Liverpool.—Uplands cotton, 11½d.; Orleans, 11½d.

The French courts-martial, before which were tried the communist prisoners, condemned 73 prisoners to be executed, 212 to hard labor for life, 824 to transportation for life to penal colonies, 2900 to simple transportation, 1169 to various periods of imprisonment in the penitentiaries, 60 to solitary confinement, 1136 to imprisonment for more than a year, 1679 to more than three months’ imprisonment, 291 to banishment; the total being 8415 condemnations. Two thousand one hundred and twelve prisoners have been acquitted.

A Paris dispatch says: Negotiations looking to the final payment of the German indemnity and the evacuation of French territory by the German troops have been completed. The first payment of indemnity, still due, is to be made by February 15, 1873, and will consist of a milliard of francs. The second payment of a similar amount will be made before the close of 1873, and the third payment, also a milliard francs, during the year 1874.

The Swiss government has just received from the French Treasury an additional sum of 2,000,000 francs toward payment of the expenses incurred in maintaining Bourbaki’s army while interned in Switzerland. The remainder of the sum due, 2,200,000 francs, will be paid shortly.

The Pope has addressed a letter to Cardinal Antonelli, deploring the approaching enforcement of the law suppressing convents in Italy as a violation of international law. He says the constant encroachments on the rights of the Church by the government of Italy violate morality and justice. Only regard for the highest interests prevent the head of the church leaving Rome. A conflict between the Holy See and the Italian government is inevitable and reconciliation is impossible. The Pope cannot submit to such usurpations, and he requests Antonelli to protest against them to foreign powers.

It is reported that the Spanish Ministry have declared in favor of a separation of Church and State in Spain.

The state of affairs in Spain is alarming. There have been partial risings of Republicans in Andalusia, and the Radicals are arming the populations of the towns. Carlist insurgents have reappeared in the provinces of Tarragona, Biscay and Galicia. On the 21st inst. a conflict, attended with considerable loss on both sides, occurred in the province of Navarre. The Carlists were finally driven from their entrenchments. The Duke de Montpensier has issued a manifesto, asserting the right to the Spanish throne of the ex-Queen Isabella’s son, Alphonse d’Assis, Prince of the Asturias. He declares that when the proper time arrives he will defend and serve the interests of Alphonse.

A dispatch dated from Dortmund, a town of Westphalia, says that 12,000 men employed in the mines at and near that place have suddenly struck work.

The miners’ strike in Westphalia is spreading. The workmen of forty-two mines near Essen and Broekheim have quit work and joined the movement commenced by the miners at Dortmund.

The army returns for 1873 show the force to be maintained in that year in the German Empire to number 401,659 men, of whom 16,955 are officers, 91,742 horses, and 1672 surgeons. The infantry force absorbs 277,776 men in 113 regiments. There are to be, as at present, 94 regiments of cavalry.

UNITED STATES.—*Miscellaneous.*—The interments in Philadelphia last week numbered 310. There were 39 from cholera infantum, 35 consumption, and 19 small pox.

During the year 1871, there were 27,276 deaths in New York, equal to 28.6 per 1000 of the population: a higher rate of mortality than that of most cities of the United States.

The Department of Agriculture has received reports in relation to the wheat crop from 903 counties in parts of the United States. From these it appears that the area sown is about 2 per cent. less than in 1871, the condition of the crop varies greatly, in some localities being much above the average, and in others greatly deficient. The crop of 1871 was estimated at 230,000 bushels, and the yield at 11½ bushels per acre. It is considered probable that the yield this year will not be materially different. The crop of 1869 was the largest within the past ten years, and was estimated at 287,000,000 bushels.

Canadian papers say the emigration of French Canadians to the United States is assuming larger proportions than ever. Since 1st mo. 1871, no less than 11 families have left the parish of Somerset alone, and the emigration is largely composed of well-to-do farmers.

The United States still own 973,482,593 acres of land west of the Mississippi river.

The average population of the Philadelphia Almshouse last year was 3320. The weekly cost of the patients averaged \$1.84. The whole number who received out door relief from the Guardians of the Poor in 1871, was 41,560, viz: 8,334 Americans, 11,070 foreigners, and 22,147 children.

The Markets, &c.—The following were the quotations on the 24th inst. *New York.*—American gold, 113½. U. S. sixes, 1881, 119½; ditto, 1868, 117; ditto, 10-4 5 per cents, 111½. Superfine State flour, \$5.55 a \$6.10 extra, \$6.45 a \$6.75; finer brands, \$7 a \$13. White Canadian wheat, \$1.75; No. 2 Milwaukee spring, \$1.62; No. 2 Chicago spring, \$1.59. Oats, 47 a 53 cts. Western mixed corn, 65 a 66 cts.; white, 80 cts. *Philadelphia.*—Middlings cotton, 26½ cts. for uplands at New Orleans. Superfine flour, \$5.50 a \$6; extra, \$6.50 a \$7; finer brands, \$7.50 a \$11.25. Red wheat, \$1.45 a \$1.95; amber, \$1.95 a \$2; white, \$2 a \$2.05. Rye, 87 a 90 cts. Yellow corn, 66 a 67 cts. Western oats, 43 a 46 cts. Western hams, 12 cts. Lard, 9½ a 9½ cts. Clover-seed, 9 a 10 cts. Timothy, \$3.25 per bushel. The arrivals and sales of beef cattle at the Avenue Drove-yard reached about 3,000 head. Extra sold, 7½ a 8 cts.; fair to good, 6½ a 7½ cts., and common 5½ a 6 cts. per lb. gross. Sales of about 13,000 sheep, good at 5½ a 6 cts. per lb. gross, and medium at 5 a 5½ cts. Hogs \$6.50 a \$6.75 per 100 lbs. net. *Chicago.*—No. 1 spring wheat, \$1.29½. No. 2 mixed corn, 42½ cts. No. 2 oats, 29 cts. Rye, 62 cts. Barley, 50 a 56 cts. *Baltimore.*—Southern white corn, 80 cts.; yellow, 66 cts. Western oats, 45 cts. Lard, 9 cts. *Cincinnati.*—Family flour, \$7.25 a \$7.50. No. 1 winter red wheat, \$1.60. Corn, 47 a 48 cts. Rye, 78 a 80 cts. *St. Louis.*—No. 1 fall wheat, \$1.65; No. 2 winter red, \$1.72. No. 1 mixed corn, 42 a 42½ cts. Oats, 38 cts. *Milwaukee.*—No. 1 spring wheat, \$1.37; No. 2 \$1.31½. No. 2 mixed corn, 42½ cts. No. 2 oats, 29 cts.

WANTED.

A Teacher for the Girls’ Select School in this city to enter on her duty at the opening of the term in 9th mo. next. One qualified to teach Arithmetic, Algebra, Natural Philosophy, &c.

Application may be made to
Charles J. Allen, 304 Arch Street,
Ephraim Smith, 1110 Pine Street,
Rebecca S. Allen, 335 South Fifth Street,
Rebecca W. Kite, 459 North Fifth Street.

DIED, at the residence of his son, Edward Comfort Germantown, Pa., Fifth mo. 18th, 1872, JEREMIAH COMFORT, in the 92d year of his age; an esteemed member of Falls Monthly Meeting, Bucks Co., Pa. Peacefully this dear Friend descended the hill of time, rejoicing in the blessed assurance of a happy immortality. The promise “I will never leave thee nor forsake thee,” seemed to have been abundantly realized in his experience, producing a humble thankfulness and child-like trust, very encouraging to beholders. “Blessed are the pure in heart for they shall see God.”

—, on the 5th of Sixth month, 1872, THOMAS E. LEE, a valued elder of Exeter Monthly Meeting, Pa. This dear Friend was eminently of a meek and quiet spirit, and diffident in the expression of his religious experience, yet he was ever watchful and firm in the maintenance of the doctrines and testimonies of Friends commending by example the self-denying religion of Christ.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.